



## The practice of parenting in the Ammatoa community

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### ABSTRACT

Child rearing in the Ammatoa indigenous people is a series of activities carried out by parents and grandmothers in the form of caring for, nurturing, educating, guiding, and disciplining children until they reach adulthood, both from the child's physical, emotional and social aspects. This study aims to find out how the Ammatoa indigenous people practise childcare. In this research, the authors used qualitative research with a phenomenological approach, while the informants in this study were parents, children, traditional leaders, and ritual leaders. The data collection techniques were through observation; in-depth interviews, and literature studies. Data analysis techniques include data reduction, data display, and drawing conclusions. Simultaneously, triangulation of data sources was carried out, as a component of testing the credibility of data in qualitative research. This research indicates that the practice of child-rearing in the Ammatoa indigenous people begins in the prenatal/uterine period, namely holding the agguru ritual, infant care, early, middle and late parenting, adolescent parenting, and adult parenting. The process of raising children is based on pairs of ri kajang. The picture of parenting in the Ammatoa indigenous people is still thick with traditional traditions from when the fetus is still in the womb until before the wedding, even to the event of death. This research reveals certain similarities and differences in parenting from generation to generation.

**Keywords:** Practice; parenting; children

### 1. INTRODUCTION

Child rearing is a parental obligation, forming the foundation of a child's personality development. Parents, as the cornerstone of education, bear significant responsibility in meeting their children's physical, intellectual, and psychological needs as they mature.

Parents are committed to fulfilling these needs and carrying out their educator role. Knowledge about how to raise children, how children develop, and the various roles parents play in a child's life is essential. Mistakes in the parenting process can impact a child's growth and development, potentially leading to violence against children.

Biological characteristics shape a child's development, and parenting beliefs and practices can affect a child's success (Lohndorf et al., 2021). Positive parenting practices influence a child's success (Can & Ginsburg-Block, 2021). Conversely, research on Chinese ethnic parenting which describes a lack of emotional responsiveness and low responsiveness to children's emotional needs, leads to depression and parent-child conflict (Sowa Ngai, Hoyee Au-Yeung, 2021). The daily responsibilities of parents or demands related to parenting roles can impact child-rearing (Richardson et al., 2021). The quality of parenting is a variable influenced by multiple processes, such as the parents' abilities and mental conditions, child behaviour contingencies, and dynamic processes involving both (Zachrisson et al., 2020).

The family is the first social environment introduced to a child, where they initially learn about social life within the family, and it is the parents' responsibility to educate their children. Thomas Lickona argues that the long-term success of educating children depends on the external environment beyond school and how much families and communities collaborate with schools in their joint efforts to meet children's needs (Thomas Lickona, 2016). Parents see their children's happiness as a critical indicator of their success and view parenting as a model for accompanying their children, deriving personal satisfaction from raising them (Sabino, 2003).

The Ammatoa indigenous community has various traditions and customs related to child-rearing, and these traditions form local wisdom and serve as a foundation in daily life, including parenting practices. The Ammatoa way of life is based on the principle of "Tallasak Kamase-masea" (simple, as it is). Living simply and submitting to simplicity is the essence of "Pasang," a state that allows them to return safely to "Turiek Akrakna." Life is more than survival; it belongs to this world and the hereafter.

As handed down orally from generation to generation, Pasang imparts knowledge to the community about the essence of life and living, both in this world and in the hereafter. Therefore, Pasang encompasses aspects of life, whether worldly or spiritual, including myths, legends, and genealogy. For the Ammatoa community, Pasang is a knowledge system that receives recognition from within their community and external societies.

Observations also show that the family system in the Ammatoa indigenous community follows both nuclear family (parents) and extended family systems (grandparents, aunts, uncles), and sometimes there are multiple family heads within one household, which can impact parenting. When relationships in the nuclear family are heavily influenced by the extended family, parenting by the parents becomes unclear.

Inconsistent family rules due to differences in ideas between parents and their families can confuse the child. Such differences can lead to confusion for the child.

Most parents work as farmers, construction workers, labourers, field labourers, sellers in traditional markets, and homemakers who work part-time as sarong weavers, and their education level is typically limited to primary or middle school, with some who have never attended school. The lives of Ammatoa children differ from those of typical children; they lead a straightforward life without modern toys, engage in traditional games, and are often involved in household chores such as fetching water from wells, collecting firewood, herding livestock, and assisting their parents in the fields or gardens. Ammatoa parents do not set goals for child rearing; instead, parenting often flows naturally without planning, and parenting goals are not evaluated.

Based on the above background, this phenomenon underlies this research due to concerns about parenting practices, especially when it leads to statements that traditional child-rearing methods are no longer relevant because children are in a different era. Parenting must align with the times, and the involvement of the extended family in parenting can influence child-rearing. The lack of support and resources in the Ammatoa indigenous community is seen as ineffective in supporting child growth and development.

## **2. METHODS**

This research is a qualitative study with a phenomenological approach. It aims to describe and understand the conditions of the phenomena observed in the field. The informants who serve as data sources in this research include parents, community members, ritual leaders, children, custodians of tradition, and Quranic teachers in the Ammatoa indigenous community. Data is collected through interviews, observations, and documentation. The data analysis techniques employed in this research include data reduction, data presentation, data verification, and drawing conclusions. Data validity is ensured through data triangulation, where multiple sources and methods are used to confirm the findings.

## **3. RESULTS AND DISCUSSION**

Child rearing is how parents act, interact, educate, and guide their children. It involves various individual and collective behaviours as a series of active efforts to direct their children. The role of parents includes taking care of, teaching, educating, and providing guidance to children to help them understand and apply values and norms in society (Singgih D Gunarsa, 2017).

Based on this description, it can be understood that child rearing is an activity carried out by parents through various means, including nurturing, educating, guiding, disciplining, and providing for their children until they reach adulthood. Child rearing serves as a guiding principle for children before they become members of society. In this process, children are shaped through a long and continuous journey to prepare them to be part of the community, behaving according to local culture. Child-rearing functions to

preserve the culture and traditions of the Ammatoa indigenous community. Since childhood, children are introduced to, taught, and directly learn from their families, particularly their parents, about "pasang," simple lifestyles, and the prevailing traditions. They also learn about the consequences of violating these traditions, indirectly teaching them self-control and adherence to community rules and norms.

Findings from interviews with informants reveal that child-rearing in the Ammatoa community appears to be primarily the responsibility of mothers. As mentioned by informant HB, "Child rearing involves raising the child until adulthood, preparing their needs such as food, drink, clothing, preparing them for school, putting them to sleep, bathing them, taking care of them when they are sick, usually all of this is done by the mother."

This highlights the prevailing belief in the Ammatoa community that child-rearing is the sole responsibility of mothers. The division of roles between mothers and fathers is clear, with mothers responsible for domestic chores and child-rearing while fathers are responsible for work outside the home. However, the involvement of both parents in child rearing is essential for the effective development of children, allowing them to experience the presence of both parents.

According to Hoghghi, child rearing is not solely focused on who (the caregiver) is responsible but emphasizes the activities involved in child development and education. Therefore, child rearing encompasses physical, emotional, and social aspects (Masud S Hoghghi and Long Nicholas, 2014). Child-rearing practices include how parents provide structure, discipline, and attention to their children (Noeranisa Adhadianty, 2020). Each family has differences, particularly in terms of ethnicity and culture, which greatly impact family beliefs, practices, and values. The traditions practised by the Ammatoa community are closely tied to the role of parents, as parents are the primary source of cultural transmission. Parents play a significant role in preserving the existing culture within their environment, as they are the first place where children learn to live socially and internalize values and norms.

Syaiful emphasizes that parents (both father and mother) are the primary role models for their children. Children view their parents as models to emulate and follow. As role models, parents should set a good example within the family. Their attitudes and behaviours should reflect noble character, and Islam, for example, always teaches what is good to children (Syaiful Bahri, 2014). It is clear that child rearing is a shared responsibility of both parents, who must support each other in the growth and development of their children. However, many parents, including those in the Ammatoa community, delegate child-related matters to mothers. As mentioned by informant AM, "Household matters are the responsibility of women, especially married women or wives. Their role is to care for the children and manage the household, including issues related to the husband's food and clothing."

The concept of child-rearing in the Ammatoa community is influenced by the patriarchal system it adheres to. The community believes that child-rearing and household chores are solely the responsibility of women. The patriarchal culture ingrained in the Ammatoa community places a more significant burden on women to spend more time on child-rearing. Mothers spend more time than fathers in child rearing, leading to greater sensitivity to signals or cues from their babies or children. Thus, due to their limited experience, fathers may need more competence and confidence in child-rearing.

Child-rearing practices among Ammatoa parents can vary significantly in parenting styles, affecting a child's social skills and personality development. The styles can be categorized as authoritarian, democratic, or permissive (Muallifah, 2009). In summary, child-rearing in the Ammatoa indigenous community involves a series of activities carried out by parents and extended family members, including nurturing, educating, guiding, disciplining, and providing for children until adulthood. The prevailing belief is that child rearing is primarily the mother's responsibility, reflecting a patriarchal cultural context. However, the involvement of both parents in child rearing is crucial for the holistic development of children.

### **1. Child rearing during pregnancy/prenatal**

The prenatal period is from conception to birth (Desmita, 2009). This period represents an extraordinary period of growth, transforming a single cell into a fully developed organism with brain capabilities and behaviour, occurring within nine months. Child rearing during pregnancy is provided through emotional, ritual, and material support. Emotional support involves expressions of empathy, attention, reflecting feelings, trust, care, and feeling heard. Listening to someone's complaints with full attention can positively impact as a way to release emotions, reduce worries, and make individuals feel comfortable, calm, valued, and loved when facing life's pressures. As stated by informant HNS, "The pregnancy period is eagerly anticipated not only by the husband and wife but also by the extended family. Usually, when the wife is pregnant, the husband will visit the woman's parents' house, especially if it is the first child, because it lacks experience and needs parents' care. The parents of the woman usually do daily chores."

The role of the extended family during the pregnancy period is significant. Parents support their children; in this case, the future grandparents are always there for their child. Parents should strive to provide stimulus and maintain a positive emotional and spiritual attitude, not just following traditions and myths. There is a belief among families of pregnant women that they should not use foul language to harm humans or animals, as it will affect the fetus. Parents should provide education and development for the child before birth, which is why the mother pays close attention. The period before birth or during pregnancy is the foundation for further development. A pregnant mother is the centre of a baby's growth and development; thus, a mother plays a crucial role in the child's growth.

Traditions in the Ammatoa indigenous community pay great attention to pregnant women, signifying that the community still follows its traditions and views pregnancy as a special event deserving significant attention from the pregnant mother, husband, family, and the surrounding community. This is expressed by informant NR: "nu nipaling ingan tu tiananga, manna nu nikanre-kanrea areka najama nu hattala, anre nakkule ni jama tu tiananga."

This means that there are taboos related to both food and activities that pregnant women must avoid. Pregnant women should not sit by the door or on the stairs; if they climb stairs, they should not pause on the way up. When lying down, they should lie on their sides. In the morning, pregnant women must open the door, and they should not eat in the room. If they want to bathe, they cannot use a sarong. When changing clothes during bathing, they must step away from the basin. These taboos are deeply rooted in the Ammatoa culture. The information from the interview suggests that these taboos apply not only to pregnant women but also to their partners. The taboos are not taken lightly, as they are considered a tradition passed down through generations. In addition to food and activity-related taboos, the Ammatoa community also practices "agguru," a series of massages for pregnant women when they reach seven months of pregnancy. HMB explains, "At seven months of pregnancy, there is the Agguru ritual, a tradition to seek safety for both the mother and the unborn baby. In the Agguru process, there are abdominal massages. The purpose of this ritual is to adjust the fetus's position and seek a midwife's assistance to correct the fetal position in the mother's womb and provide comfort to the pregnant mother. I am very cautious about what my child eats during pregnancy; there are many taboos."

Based on the interview results, it is clear that a mother will be very protective of her pregnancy, especially if it is her first. The social support provided by the Ammatoa indigenous community through customary activities, such as safety ceremonies, is to seek safety for the pregnant mother, her family, and the unborn child. When the pregnancy reaches seven months, the Agguru ritual is performed. The goal of safety is to ensure that the fetus thrives without causing harm to the mother. This ceremony also supports the mother and her family during the pregnancy period.

Implementing this safety ceremony by the Ammatoa community expresses the belief that it combines sacred and social elements. The chosen day, materials used, ceremony stages passed down through generations, and taboos to be avoided all have sacred meanings. The traditions practised by the Ammatoa community related to child rearing during pregnancy are believed to benefit both the mother and the baby. From the beginning to the birthing process, the ritual practices aim to provide physical comfort and psychological peace, and the taboos related to food and activities are still prevalent in the Ammatoa community. Material support is given by assisting with expenses or providing food and clothing for the pregnant mother and the future baby because one of the taboos to be avoided by pregnant women is buying clothes for their children before giving birth, so family members or close relatives typically provide clothing for their children, known as "Talama'rin" or "pamali" if they buy children's clothes before birth.

Naming children has undergone a shift, especially among younger parents who give modern names to their children. As mentioned by informant SI, "Children nowadays have modern names; no parents give names like Baco, Sannen, Baera, Janni, Bate, Salasa, Kammisi, etc. This is because of the influence of movies, especially since there are many young mothers nowadays." From the information provided, it can be understood that parents are now giving their children names that are more in line with the developments of the times. Naming is the beginning of a parent's hope for their child, marking the start of a new life. This is why parents always choose names for their children based on their religious beliefs, parental education, and social media references in the naming process.

## **2. Child rearing during the infant period**

The infant period encompasses the development from birth to 18 or 24 months. This is a phase during which the entire care and activities of the baby depend heavily on adults. Many psychological activities occur during this period as an initial stage, including language development, symbolic thinking, and social learning (Marsaid, 2015).

In the Ammatoa community, the care of infants involves massages, bathing, and support from either the child's mother or grandmother, typically for the first seven days. During this time, the baby's legs are stretched forward, and the baby is laid down. Since I was the first child, my mother helped take care of me, bathed me, and if I cried, my grandmother would immediately pick me up, especially during midnight cries when my mother would stay up to help. My mother also prepared food for me, usually papaya, legumes, and katuk leaves, to ensure a smooth flow of breast milk. Babies are not left alone and are given a small knife under their crib or bed. As informant HNS explains, "When a baby is brought to the home of its relatives for the first time, the eldest member of the household will pick up the baby, take a chicken, and let the chicken's blood touch the baby's forehead. They pray for the baby's safety and blessings so that the child's future steps will benefit the family and the community. Then, the baby is given the chicken to take home."

From the above description, it can be understood that the mother does child rearing with the assistance of the family members living under the same roof. These family members can include the baby's grandmother, aunts, or other relatives. In indigenous communities, houses are often occupied by more than one nuclear family, which can impact child rearing. The role of parents, especially during the birth of their first child, is significant because they lack experience and need help from their parents. A new mother lacks experience in bathing the baby. She is assisted by a midwife for the first seven days after the baby's birth, during which various massages are performed on the baby after bathing. The baby is bathed by placing their legs in a stretched position and massaging them gently. Babies are not left alone when sleeping; a small knife is placed above or below their bed. Parents make all these efforts and extended family members to ensure the child's safety and blessings, following the beliefs and traditions of the Ammatoa indigenous community. This is evident in the Nirara Lattanna ritual when a baby enters a relative's house for the first time.

Parents themselves should carry out child-rearing. However, in the Ammatoa community, it is observed that many young couples work, and this affects the parenting process. As a result, parents sometimes require assistance from others, and it becomes necessary for grandparents or aunts to be involved in the child's upbringing. Grandparental involvement is joint and often due to family financial constraints. The transition of child-rearing to grandparents can be in the form of regular care or due to concerns that the parents may be inexperienced or if the child cries excessively, causing panic in the parents. This is where grandparents' experience becomes valuable, even though their physical strength may not be as robust as in their youth.

Grandparents' involvement in the care of grandchildren is influenced by the presence of other family members within an extended family. Grandparents in the Ammatoa community typically live separately or in the same house as their children. A family generally consists of a nuclear family, including the father, mother, and one child. There are also extended families comprising the nuclear family along with grandparents; in some cases, they live with siblings who already have their own families. As informant FR mentioned, "In the household, there is more than one nuclear family, and I live in the same house as my sister, who has a child about the same age as mine, three years old and six years old. Usually, if my child cries, it's compared to my niece. They say, 'Your child cries a lot, and you spend a lot of money daily. Your niece is smart; she saves her money.' This is how they compare them."

The results indicate that the presence of other family members within an extended family, particularly grandparents, plays a significant role in the upbringing of children. The observations highlight that grandparents, especially grandmothers, care for grandchildren. Grandmothers often oversee the baby's care, particularly during bathing. They also often manage the mother's and baby's food, considering the various postpartum dietary restrictions. After forty days, the baby's care is gradually handed over to the young mother. The mother's responsibilities in caring for the baby include bathing, breastfeeding, and introducing supplementary foods when the baby is six months old. The observations align with the notion that mothers put their children to sleep in various ways, such as placing them on the same bed with both parents, carrying them before laying them down, gently rocking them to sleep before placing them in bed or swaddling them by swinging them with both hands. When putting children to sleep, individuals sing traditional songs that hold special meanings for children.

The observations show that parents provide guidance and warmth to their children. Grandparents often intervene in the parenting process and create a pleasant atmosphere. This involves parents paying attention to the child's well-being, responsiveness to their needs, spending quality time together, showing enthusiasm for the child's behaviour, and being emotionally attuned to the child's needs.



### 3. The early, middle, and late stages of childhood

Early childhood is a developmental period that spans from infancy to the age of five or six years. This period is commonly referred to as the preschool period. During this time, young children learn to become more independent and take care of themselves. They develop readiness skills for school, such as following instructions and identifying letters, and spend hours playing with their peers. When they enter the first grade of elementary school, it generally marks the end of early childhood (Sujiono, 2009).

In the middle and late stages of childhood, the developmental period extends from six to eleven years, and this period is referred to as the primary school years. Fundamental skills such as reading, writing, and arithmetic have been mastered. Children formally engage with a broader world and culture. Achievement becomes a central theme in their lives and self-control increases.

The phase of childhood is a stage that garners significant attention from parents because, during this phase, children undergo physical, social, emotional, and language development. Therefore, the presence of parents is highly needed to observe and better understand the growth and development of their children. However, what if parents have busy schedules or jobs that require them to leave their children for an extended period? In such cases, caregiving responsibilities are often entrusted to close family members, such as grandparents, aunts, or the child's relatives. This is illustrated by informant SI, who stated, "I leave my child with their grandmother at home because the conditions do not allow me to take them along. I might get sick because my husband and I cut rice in the fields. Sometimes, we go to Tanete, Bone, or even as far as Palopo, which can take one to three weeks. So, their grandmother takes care of all their needs, including taking them to preschool. When I return home, their grandmother tells me about everything my child has done at home or school. So, the grandmother monitors the child's growth and development, and she conveys this information to the child's mother."

Informant SI expressed similar sentiments. "My child gets fussy when their mother is around, but they do not cry when their grandmother takes care of them. I have enrolled them in early childhood education, which I take them to, or their grandmother takes them. We have taught them to be polite. For example, when passing in front of someone, they should say 'tabe' (a greeting)." The explanations above indicate that parents always strive to provide the best for their children. As mentioned by the informant, they leave their child not without reason but due to economic demands to meet the family's needs, especially for their child's sake. Therefore, they reluctantly entrust their child to their grandmother for care. Through the statements provided, it is clear that the grandmother takes care of and fulfills all the child's needs, and thus, the caregiving process is entrusted to her. The grandmother plays a role in monitoring the growth and development of the little one and communicates it to the child's mother, indicating the extent of the child's development, both at home and school.

The statements above show that children are introduced to the school environment at age five, such as playgroups and early childhood education. During this stage, children interact with their peers, learn to socialize, and are taught social norms and good behaviour.

During this period of child development, parents also teach the values and norms of Ammatoa culture. They educate their children to speak politely, respect their elders, and behave well in their social environment. Parents also pay special attention to their children's development, including their abilities in household chores. Early education in Ammatoa culture begins from a young age, and the role of parents in setting an example and educating children is crucial.

Children are given greater responsibilities and encouraged to take on daily life roles between the ages of six and twelve. They are taught to be independent and responsible. Parents supervise them and set an example of good behaviour. Children also learn to respect their elders by speaking politely and being obedient. Respectful behaviour, such as bowing when passing in front of elders, is also taught during this stage.

In Ammatoa traditional culture, child-rearing remains traditional, with mothers taking on the dominant role in caregiving. While fathers have an essential role in child-rearing, on-field practices often indicate that mothers are more active in caring for their children. Parents and extended family members play a role in providing social education and cultural norms to their children.

During this period of child development, there are also rules and prohibitions in the form of traditional "talama'ring." These are ways for parents to educate children about complying with social norms and good behaviour within the Ammatoa culture. These prohibitions are often conveyed with threats to ensure children understand the importance of adhering to these rules.

In summary, child-rearing from six to twelve involves instilling positive values. For example, children are reminded to have breakfast. During this age, parents provide opportunities for children to play and socialize with their friends.

#### **4. Adolescent period**

Parenting during adolescence is when children will have more time outside the home with their friends and in the community and school environment (Hurlock, 2003). During this period, children start to become aware of the opposite sex. They may begin to feel shy and awkward. Girls enter the menstruation phase, so the role of parents, especially mothers, becomes that of a confidant for their children. As parents, they provide support during menstruation. During this phase, children learn about maintaining hygiene and the necessity of taking a bath after menstruation. As stated by informant HNS, "During adolescence, it is different how you treat your children because if you pressure them or scold them, they may become rebellious. So, as much as possible, parents should advise them as if they were friends, granting them some freedom but still

supervising them. Because by the time they are teenagers, they understand what is good or bad for themselves, and they express their ideas or thoughts. However, as their parents, you still guide them to stay on the right path."

The interview results above indicate that parents understand and know their children well, especially during adolescence. This is reflected in the phrase "confidant-like conversations." By understanding their child's condition during this phase, parents no longer adopt a controlling approach but instead, provide some freedom while maintaining supervision. Adolescence is a transitional stage from early childhood to early adulthood, typically starting around ages 10-12 and ending around ages 18-22. Adolescence is marked by rapid physical changes, dramatic increases in height and weight, changes in body shape, and the development of sexual characteristics such as breast enlargement, waist development, facial hair, and voice changes. During this developmental stage, achieving independence and identity becomes prominent, and adolescents spend more time outside the family environment.

## **5. Adolescence and preparation for marriage**

During this phase, children begin preparations for marriage (Haditono, 2006). During this period, parents often provide the necessary resources before their children get married or give permission for them to work outside the village. Some children may work in places like Palopo, Kendari, Kalimantan, Morowali, and Malaysia. Parents must entirely leave their children the choice of a life partner. They will look for potential spouses within their community who have family connections or can accept and follow all the traditions in the Ammatoa indigenous community. However, when a child cannot be controlled in matters of marriage, parents and extended family members may allow it, but they provide guidance and advice. As informant SK mentioned, "Before getting married, we advise them here about our many traditions, and they must not be violated, as there are penalties for that. Now that they are married, my son-in-law is from Kalimantan. He said he met his wife at her workplace, and now they have a child and live outside our region as a Quran teacher. It is quite challenging because he does not understand our traditions here, so we often inform him when there are events, and he comes to follow our traditions."

The duty of parents during the adult phase involves preparing for everything related to marriage. For example, if a boy is getting married, he needs to provide a dowry (uang panaik) to be given to the girl's family. This dowry consists of an agreed-upon amount of money and other necessary items the girl's family requested. Parents also typically hold a wedding ceremony. However, if children have jobs, they will assist their parents in preparing for their wedding. After marriage, parents do not simply let go of their children; they continue to guide and support them. Parents allow newly married children to live with them until they can live independently and separately from their parents.

## CONCLUSION

Child-rearing is primarily entrusted to women, especially when the child is still a baby. Based on the information provided by the informants, child-rearing must be prepared from the beginning, even before marriage. Selecting a life partner is the beginning of child-rearing. Women who are eligible for marriage can cook, weave sarongs, are good with children, manage kitchen affairs, and entertain guests at home. The husband should be able to farm or raise livestock. These criteria are essential in choosing a partner for marriage.

The development of patriarchal culture in the Ammatoa indigenous community clearly distinguishes between the roles of fathers and mothers in child-rearing. The Ammatoa indigenous community believes that raising children is primarily the responsibility of mothers. The difference in roles based on gender indicates that patriarchal culture still has a strong influence. The readiness for marriage of women, for example, is indicated by their ability to cook, sew/weave, be close to children, manage kitchen affairs, and entertain guests at home. At the same time, men should be able to farm or raise livestock. There is no specific term in Ammatoa indigenous culture that describes the role of fathers in child-rearing, which influences the perception that fathers are not required to be involved in child-rearing.

Fathers' involvement in child-rearing is just as significant as that of mothers. However, in practice, child-rearing responsibilities are often delegated entirely to mothers because fathers are usually seen as responsible for providing for the family financially. This phenomenon leads to some fathers neglecting their role in child-rearing. Nevertheless, both parents share responsibility for raising children, although their roles may differ in form and duration. Complete parental involvement in child-rearing can influence a child's cognitive, emotional, psychological, social, and physical development.

Parents teach values from the traditions or customs prevailing in their environment. The child-rearing process in the Ammatoa indigenous community starts early, which is similar to the general goal of child-rearing. Since childhood, parents strive to make their children feel safe comfortable and have their needs met so they are content at home. Parents' interactions with their children build deep trust, especially with the mother playing a central role in overseeing the child's growth. Some child-rearing activities practised in the Ammatoa indigenous community aim to instil a sense of shame and mappatabe behaviour in children. This is expected to become an ingrained attitude in children, allowing them to develop self-control, at least in visible behaviours. This sense of shame can also contribute to their respect for others and their desire to avoid conflicts and confrontations. Alongside a sense of shame, the Ammatoa indigenous community greatly emphasises "tabe" due to relationships with older or higher-ranking individuals. This behaviour first develops in the relationship with one's father and typically occurs between the ages of 3 and elementary school. When meeting older or higher-ranking individuals, a child bows and says "tabe." At this point, children are expected to speak the Konjo language. From then on, children are expected to learn more about traditions, rules,

and etiquette that govern community relations. Introducing customs in the Ammatoa indigenous community requires examples, primarily from parents. Fathers are seen as authoritative figures, while mothers are seen as protective figures.

The ultimate goal of Ammatoa community child-rearing is to ensure that children understand the rules and traditions of the community, have good personalities, and respect Ammatoa cultural values. Aspects that are emphasized in the child-rearing process in the Ammatoa community include nurturing religious values, etiquette (*sopan santun*), obedience to parents, discipline and responsibility, and independence.

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